is free, as free as it is possible for any man to conceive it to be. But if, not contented \vitk this admission, lie insist that, in order to responsibility, the acts of the will, and the will itself, must be absolutely uncaused, we immediately ask him for the evidence of this affirmative proposition. If in referring to the conscience of man as that which declares his accountability, he assert that it intimates that man cannot be responsible when his volitions have a cause, then we at once meet his assertion with a direct contradiction. The conscience declares man to be responsible to God : bat we fearlessly affirm, that it attaches no such qualification as that now referred to as the condition.

We can produce the separate proofs of the two separate truihs advocated by us; and when looked at apart, these proofs are acknowledged to be irrefragable. Should it be demanded of us that we reconcile them, we answer that we are not bound to offer a positive reconciliation.* We point to the two objects; but we are not obliged to show what is the link, or so much as to show that there is a bond connecting them. Is it required of us in any other department of philosophy to point out the vincuiurn uniting two truths, established on independent evidence, before the mind gives its assent to them ? We do not require the physical investigator to point out the connexion between mechanical and chemical combinations before we believe in their existence ; we only require him to furnish the separate evidence

* All Libertarians who admit that the prescience of God reaches to the voluntary actions of Ills creatures, (and none but Sociniaus deny this,) are landed In the very same difficulties, that is, they hold truths which they cannot reconcile. For if voluntary acts have been foreseen, they must, or, at least, shall certainly happen, and there is no effectual way of shewing how man's deeds are Certain beforehand, while yet he may do as he pleases. In order to avoid the difficulty, it has been alleged, that God may be regarded as freed from the contemplation of events under the relation of time, and that the future may be seen by him as present. But this implies that we set aside that fundamental law of belief which constrains us to believe in the succession of time as an objective reality, and that

the future is not present, and consequently, implies that God has given us intuitions which deceive us; in short, lands us in the subjectivity of Kant and the idealism of Fichte with all their consequences. All who draw back from this issue, must be prepared to admit, that there is no means of finding a positive reconciliation between the prescience and the implied certainty of the event on the one hand, and the power of choice left to the creature on the other. This may be the proper place for remarking that the Word of God asserts on the one hand, the sovereignty and foreknowledge of God, and on the other hand the free agency of man, but proffers no reconciliation. Divines may—in most cases should—take up the same position, and decline entering upon the philosophical questions of causation and necessity.